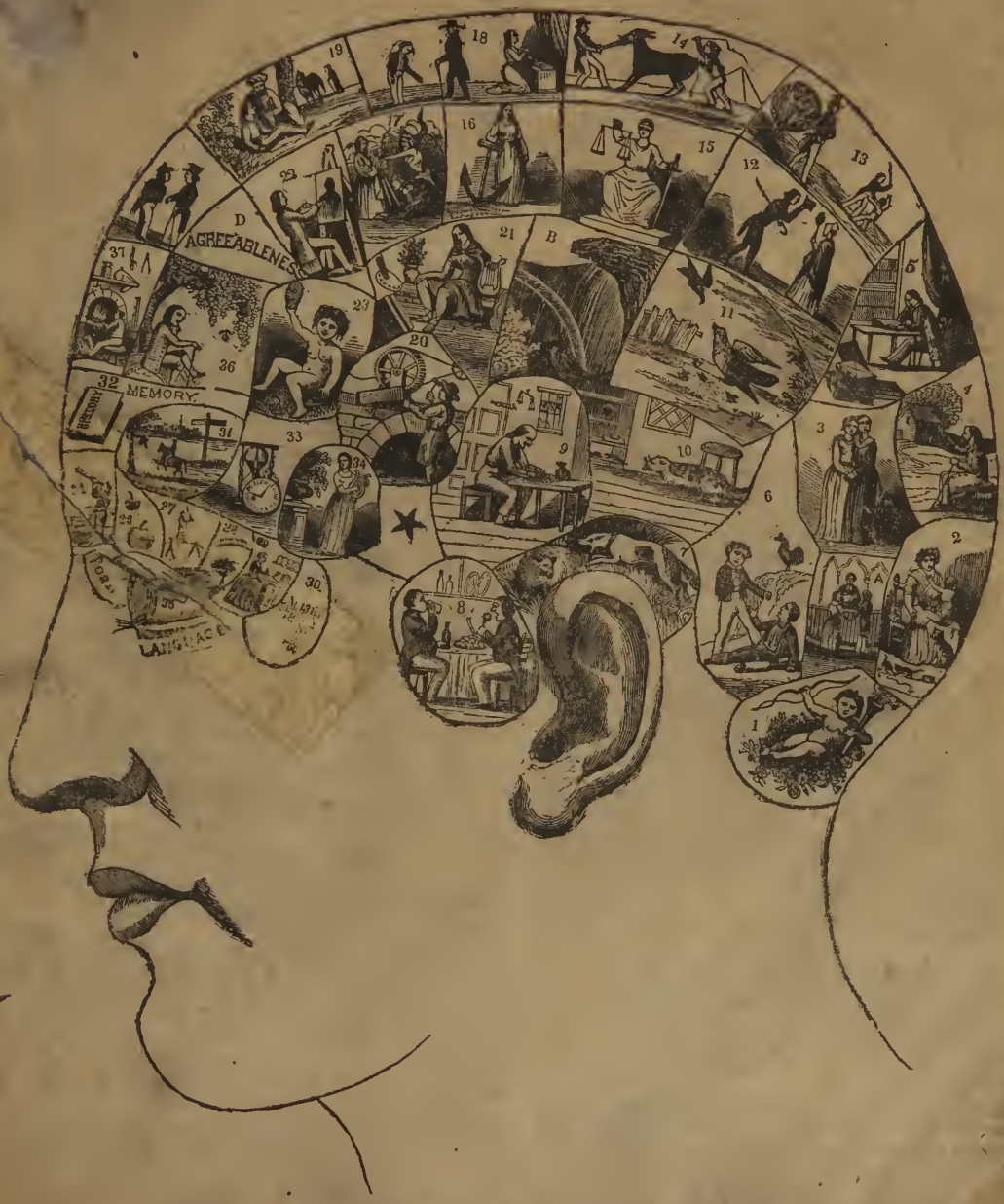
SYNOPSIS
OF
PHRENOLOGY AND PHYSIOLOGY



BY L. N. FOWLER, PRACTICAL PHRENOLOGIST.

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SYNOPSIS

OF

PHRENOLOGY AND PHYSIOLOGY,

COMPRISING A

CONDENSED DESCRIPTION

OF THE

FUNCTIONS OF THE BODY AND MIND;

ALSO,

INDICATING THE RELATIVE DEVELOPMENT OF THESE ORGANS AS APPLIED TO THE PERSON EXAMINED.

WITH REFERENCES TO FOWLER'S PHRENOLOGY

ALSO,

THE ADDITIONAL IMPROVEMENTS AND DISCOVERIES MADE BY THE AID OF

MAGNETISM AND NEUROLOGY.

BY L. N. FOWLER,
PRACTICAL PHRENOLOGIST.

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EXPLANATION OF TERMS AND FIGURES.

The scale for marking the relative strength and activity of the different conditions of the body and faculties of the mind, is from 1 to 7. Figure 1 indicating very small; 2, small; 3, moderate; 4, average; 5, full; 6, large; 7, very large. In this work, and in all ourphrenological language, we use these terms in a specific sense.

The sign + (plus or more) placed before or after a figure, shows that it is *larger* than it is marked, yet not so large as to require the next larger figure: the sign — (minus or less,) that it is not quite as much as is marked: this ⌒ mark over a figure signifies that it should be cultivated and increased in activity and size: this ⌣ mark under a figure signifies that it is too large and active, and should be decreased and rendered less influential.

1. *Very small*, is used when an organ is so small that its function is seldom felt or exercised in the character; and though existent and active with the rest, it seldom influences them as a motive power, or moves in any important action. It requires great motive to excite it efficiently, and long education and discipline to make it serviceable.

2. *Small*, denotes a feeble yet general activity; too small to hold any command, and yet capable of good service, when directed and sustained by the other organs. It sometimes moves the rest to its assistance.

3. *Moderate*. This term implies a tone of function easily excited to effort, and seldom backward in duty. Still it is not capable of command; is only awakened by motives from abroad to venture and undertake operations on its own account. It is moderate in all things; if any thing, falls short of, rather than oversteps, its designs.

4. *Average*, is used to denote par, or equal size and action of an organ. It is the line of equality, from which the rest depart. The more organs in each head we mark average, the more symmetrical that head is made; the more harmonious their functions; and consequently the more uniform will be the character of the individual. Average is the size from which all functions should be studied; it expresses neither deficiency nor redundance, but plain, useful, elementary, and harmonious activity. It is the term on which we have based all our first definitions of the several special faculties.

5. *Full*, expresses an energetic organ; one that has influence, but not authority, in the mental councils; one which can urge, persuade, but not command, the will or understanding. Yet several full organs in one region of the brain would, by concert and combination, control the character to a great degree.

6. *Large*, proclaims a powerful function, one which is capable of distinguished and self-directing conduct. Several organs large, with a proper temperament, make talent, or ability to urge the whole mind up to great effort on specific subjects. Large organs generally act in combination to make character.

7. *Very large*. This term is placed equi-distant from average with very small, and is directly opposite to it in influence, while both are unnatural, and cannot be safely trusted in the character. It expresses a function which is liable to control and govern especially the smaller faculties, constituting and giving tone and direction to the character and talents; easily excited, powerful in action, and quite liable to abuse or disease.

SYNOPSIS OF PHRENOLOGY AND PHYSIOLOGY.

THE BRAIN THE ORGAN OF THE MIND.

The first principle of Phrenology is—the brain is the organ of the mind. We do not discuss the *nature* of mind and matter. They are subtle elements, which show themselves in union, and we discover them only as they are perceived by secondary mental operations. That is—all our perceptions are subsequent to the thing which perceives. So, mind has a being prior to its perceptions. These perceptions cannot perceive beyond themselves—or see the cause from which they come. We may infer by reflective reason, as well as by consciousness, that mind does exist; but its *nature* we cannot know. This is true of matter also. It always appears to us in combination; how, then, can we judge its nature? But still the terms *mind* and *matter* express *two things*, which we are sensible are different, and we can never confound their properties, however we may blend their phenomena.

Now all men believe in the union of mind with matter in some form, and to a certain extent. Phrenologists say, this union is with the brain. We believe it from the following facts:

1. When there is no brain, there are no mental phenomena. 2. The mental powers appear in the exact ratio with cerebral development. 3. We are conscious that mental operations occur in the brain. 4. When the brain is diseased, the mental phenomena are deranged. 5. Pressure on the brain destroys consciousness. 6. When the brain shrinks and decays, the mental faculties lose their vigor and strength.

For the truth of these propositions, we refer to all phrenological works, written by men approved for learning and honesty. Indeed, the facts are self-evident to physiological observers.

THE BRAIN A PLURALITY OF ORGANS.

The second principle of Phrenology is—the brain is not an unit, but a compound organ, containing a plurality of organs, each one of which developes one of the special faculties. Here let us remark, that these separate organs are each of them one of a congeries; not independent of the others; but are developed and act like all the several congeries of organs, more or less in harmony, and correlatively. They occupy the same relation to each other as the mental faculties; or, the brain has its organs, as the mind has its faculties. We judge and determine the plurality of the mental faculties, and their individual dependence on special organs of the brain, by the following among other rules:

1. We are conscious of opposite feelings and intellectual operations: judge them from differences in their qualities, in mode of development, history, strength, duration; and the objects which call them into action, gratify them, and sink them to repose.

2. They are developed in the animal kingdom in exact harmony, (when all things are equal,) and one may be judged by the other.

3. They vary in the two sexes of the same species.

4. They are not proportionate one with another, in the same individual.

5. They are propagated in a distinct manner from parents to children.

6. When certain portions of the brain are diseased or injured, corresponding fundamental faculties are deranged.

7. They act or rest singly.

8. The last and satisfactory rule to which we appeal, is phrenological observation. Made, 1, in the healthy subject, by examining the head; 2, in the diseased living subjects; 3, in comparative anatomy; and 4, in pathology, throughout the animal kingdom.

SIZE THE MEASURE OF POWER.

This is the third principle of Phrenology. It is applied to the absolute size of the brain as a whole; or to its parts as such. When applied to the brain, its size is judged from its relative size with the body, seen in infancy, childhood, youth, and man-

hood. The absolute size is determined by measuring the body at those several periods, and allowing age and relation their influence in the estimate. Thus the same is true of childhood as of manhood. *Cæteris paribus*, the size is the measure of power. The height of man, as an animal, is about five feet four inches, with proportionate bulk. This includes both sexes, and all the tribes of men, and is the average of the whole. But in this country, indeed in the application of this rule to individuals every where, we must apply it to them alone; not in any manner by comparison. The size absolute must be judged by *his* measurement to whom the rule is applied. On such procedure, phrenologists have specified several conditions, making this rule; all of which have great influence over the power of an organ to perform its function. The first is temperaments, which affect the *activity* of the organs; the second is symmetry of organism, which affects the *harmony* of organic action; and the third is disease, which affects the organs as such, as well as their functions. We shall take up, then, these classes of condition respectively, as they apply to the brain and its several organs.

FIRST CLASS OF CONDITIONS TO THIS LAW.

In the formation of all bodies, certain elements enter them necessary to their structure and use. This is true of man as a being, and of his body in all its parts. These elements are diffused through the tissues, and are endowed with vital properties, such as attraction and repulsion. When any one class of these predominate, they give a specific tone and temper to all the rest, and affect the whole system on the principle of correlation. But the elements are so subtle and minute, that they are circulated by both the vital energies and fluids alike in all the organs. Hence they rarely occur predominant, but are generally combined in the proportion of 4 to 2, 3 to 1, or 7 to 5, and the like. Indeed, their combinations occur in the same manner as the several functions of the cerebral organs; and we have chosen the same rule of figures to express them.

SECOND CLASS OF CONDITIONS TO THIS LAW.

The harmony of the functions depends on the symmetry of the form. If one organ be too large, it takes up more than its proportion of the vital energies; diverts to itself more than its share of nutrition and innervation, and thus deranges the harmony of the whole. For in the normal state, the vital energies are universal, equal, and all pervading; the innervation distributed to each viscus alike, and the whole organism is made true to its design, without dissimilarity of parts or excess of functions. The size of the organ bears an exact relation to the amount of vital energies necessary both to its reproduction and function. Now, if an organ be too large, more than its proportion of vital power is exhausted from other organs, or may be from the functional power of the organ itself. Hence it is self-evident that symmetry of organism is essential to equilibrium in its growth or function. In a bad form, the vital powers are ever laboring most to equalize the functions of the parts. Adhering strictly to this incontrovertible principle of physiology, we have resolved on introducing this class of conditions to the laws of size; and to use it in estimating phrenological character.

We here introduce two figures drawn from Spurzheim's Physiognomical work. We insert them to show the three organic regions, also to show the difference between the male and the female form—the male being broadest across the shoulders, while the female is broadest across the pelvis.

Fig. 1.

Fig. 2

THE ABDOMINAL REGION.

This region lies below the diaphragm or waist, extending down to the lower extremities, and embracing the several organs of digestion, the liver, spleen, pancreas, bladder, kidneys, and the organs

of generation. We include all the artificial regions of the abdomen proper, as also the whole pelvis. In these organs several of the most important functions are performed; and nearly all those of organic life. To these most of the external and physical stimuli are constantly applied. It is by over-acting these organs that nearly all the habits of men are formed, such as intemperance, gluttony, onanism, and licentiousness; it is here the great majority of diseases, both acute and chronic, manifest themselves, and here is the seat of morbid sensibility and irritation.

The influence of this region on the cerebral functions will be inferred by the student. Perhaps we can use no better word than *appetite*, when we wish to express the result of this region too large—appetite which is accompanied with a tormenting longing and hankering after something to stimulate and satisfy. We do not now speak of disease, but refer to the natural consequence of unequal size in a healthy state. The base of the brain and this region have a close sympathy; at all events, in the human subject, if these organs be too large, the lower propensities are the most active of the cerebral organs. They draw away the natural action of the encephelon, and use the innervation thus stolen in fostering the lower vegetative appetites. If too small, they derange the thoracic and cephalic organs by second causes; that is, they withhold the elements of innervation and nutrition. When harmoniously developed, the secretions are appropriate, the tone of the system equal, the health firm, and the mind free.

THE THORACIC REGION.

This region is bounded by the dorsal vertebræ, the ribs, the os sternum, the diaphragm below, and the throat above. It embraces the heart and lungs, and is the centre of the functions of respiration and circulation—the two great forces of the organism on which depend animal heat, and motion.

If this region be too large, the brain is overcharged with blood, partakes partially the nature of a muscle, suffers mere physical action, gives out volition for muscular motion rather than elevated mental phenomena, sinks in the tone of its sentiments and intellectual functions, and is subject to the demands of the involuntary organs. If the region be too small, then the system, with the brain, is poorly nourished, the blood is not sent efficiently into the distant organs, the cuticle is dry and ill-odored, the digestion is obstructed, and physical and mental imbecility succeeds. The man is a cypher while living, and his life is short. An average or symmetrical development of this region gives a business-like, steady, strong, and able constitution, and supports the brain in healthy action.

THE CEPHALIC REGION.

The head constitutes this region, containing the brain proper, the medulla oblongata, the roots of the cranial nerves, the face, and the blood vessels supplying these parts. In this region the mental phenomena all occur, the great centre of sensation is located, and the spirit is enthroned. From this goes out all the forces of innervation, and here are the principal muscles of expression. In our design we mainly consider the cranium, and those organs in its cavity, and leave the face for analogy in comparative anatomy.

When this region is too large, its functions, as they depend so much on the other regions for nutrition and growth, are too nervous, rapid, changeable, and self-exhausting: or from a size induced by a normal development, they are languid, imbecile, weak, and inefficient. This is an important fact for the student. A very large head, where the organism is badly proportioned, is a sure sign of a weak character. When too small, the mental faculties have no range nor elevation, the character is small and made up of little traits and actions. When the head is in fine symmetry with the other regions, the mind is in all cases sufficient for the uses of life; and if the head be large and the temperament firm, the character will be equal and harmonious.

REMARKS ON THE REGIONS.

In studying the regions, the student must regard the natural change ever recurring in the female form, the laws of growth, and the effect of disease. Dropsy is to be particularly considered. He will find fine specimens of this organic law in antique statuary, in persons of his acquaintance; and when once he has appreciated a beautiful figure, and ascertained its influence on the character, he will ever afterward respect its importance, on a phrenological estimate of the mental qualities and manifestations.

THIRD CLASS OF CONDITIONS TO THIS LAW.

Chronic and acute diseases have an important influence on the organism and its functions.

1. They both increase and diminish the strength of the functions.

2. They often act for a long time without giving symptoms which proclaim their seat; or they appear suddenly, and level the natural functions in a moment.

3. Diseases operate spasmodically and systematically: that is, their effects are shown occasionally, or appear in a uniform train of abnormal action.

4. They attach to one or more organs, and affect

a part or the whole of the functions of the several systems or congeries of organs.

5. They frequently suspend and obstruct functions, without visibly affecting the organs, and sometimes even death occurs, when no destruction or decay of parts can be detected by post mortem examination.

6. Diseases frequently inhere in the vital tissues, and are propagated from parents to children.

7. And again, diseases are so subtle, that the function of an organ can seldom be determined with certainty when diseased; and, therefore, physiology is the most philosophical when based on the study of the healthy and harmonious organism.

The first principle we have mentioned, is of first importance to the phrenological student. We often see strong function from a small organ, or a weak function from a large one. This law of disease accounts for many seeming contradictions. How often do we see persons who are well made, of good temperament, and well balanced head, who nevertheless have imbecile minds and enervated bodies. The writer, from long habit, is able to detect such cases. They occur in the lower classes, and will be seen in poor houses, every lodging place of vice, and among all classes of habitual criminals. It is common to see this in aged paupers, beggars, and prostitutes. Young men who habitually indulge in onanism, have this specimen of disease, and present the most lamentable specimens of wrecked and shattered minds.

Volumes might be written, and will be, to expose the influence of disease on the functions of the brain. But the most important, because affecting most patients, is a diseased temperament. Too much cannot be said on this subject. The student of phrenology should never consider himself able to judge of character, until he learns to detect the ordinary symptoms of abnormal action, and thence draw correct conclusions on the state of the mind. In this little work, we can do no more than guard the student against rash judgment, and also to urge his faithful study of nature and books.

REMARKS ON THE CONDITIONS OF SIZE.

When all these things, temperaments, symmetry, and health, are equal; or, when every part and condition of the body is in complete relation to the functions designed and demanded; then, and then only, is size a measure of power. This great fact, phrenologists urge in estimating the power of the brain as a whole, and of each of the special organs as a part. Size, then, cannot be considered absolutely irrespective of its conditions; and we admit no argument against us of any avail, unless each and all of these conditions are fairly included. Yet size is the great desideratum, and of more importance than every thing else, unless it be large or small size, resulting from mal-formation. We say this of the great mass of men, excepting perhaps a few specimens of size from disease, when an organ has lost its functions from some accident, which, in that particular instance, can never be made an argument against the true principles we have advanced.

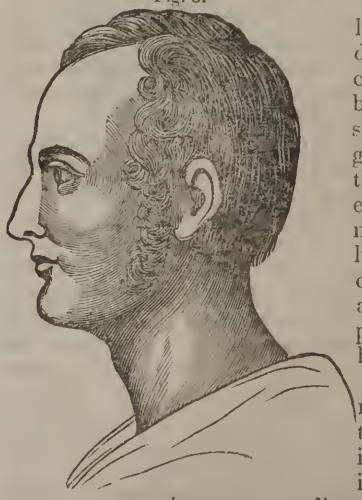
In these conditions we only express the simple laws of relation which pervade all nature: alike in physics and metaphysics; and the same in every exact or speculative science.

PECULIARITIES OF THE SEXES.

We deem a few remarks on the peculiarities of the sexes important for the design of this work. We refer to figures 1 and 2, for a male and female form. In a well made man, a line dropped from the tip of the shoulder will fall *outside* of the hips; whereas, a line dropped from the tip of the shoulder of the female, will fall *inside* of the pelvis. Casual observation will verify this remark. Hence the student will see that the abdominal region is naturally larger in the female than in the male, while the contrary is true of the thoracic.

But these peculiarities are where more striking than in the structure of the heads of the sexes. After studying well figures 1 and 2, we will call the attention of the student to figure 3, head of the male, and 4, of the female.

Fig. 3.



The male has a larger forehead, a deeper, broader occiput; his head is broader in the basilar and lateral regions; higher in the locality of self-esteem and firmness. The female has greater benevolence, veneration, adhesiveness, approbativeness, inhabitiveness, and philoprogenitiveness; but less amativeness, combativeness, destructiveness, acquisitiveness, constructiveness, causality, and comparison.

Fig. 4.

What peculiarities do their characters present! The woman loves, endures, serves; looks up to the man for protection and counsel;—stays at home, rears the offspring, and throws over her husband the benign influence of domestic happiness and religion. The man is born to intellectual greatness; he ventures out in the rough world, grapples with physical danger, engages in the erection of cities, attempts the rise and fall of empires, and holds in his hand the sceptre of power. One constitutes the poetry, the other the prose of life. Human nature, in the woman, is the zephyr of the vale, which breathes the odor of flowers: in the man, it is the gale blowing fiercely from its own restlessness, going over the ocean, and jeoparding the very bark it urges.

ON MEASURING THE BRAIN.

In this section, we shall make such remarks on the formation of the brain and its coverings, as are deemed important to the student.

In foetal life, when the brain is first seen coming forward, it is composed of a thin fluid-like substance, enclosed in a sack, which afterwards forms its meninges. After a while this covering is distinct, can be specified, and is found to be first a thin membrane, like a spider's web, immediately covering it; then a vascular coat, made of blood vessels, covering the first; then a thicker coat or third membrane, which is strong, fibrous, and smooth, without any appearance of bone. Immediately after this appearance, a periosteum is spread over the last membrane, on which ossification commences. Now, the structure of the brain itself appears somewhat regular, and its principal parts, such as the ventricles, pons, cruri, medulla oblongata, the cerebrum and cerebellum, and indeed the anterior, middle, and posterior lobes, with the hemispheres, can be designated. So that the brain is partially formed before ossification begins, and its structure progresses much faster than that of its bony case. The base of the brain, as well as that which protects it, is first developed. Ossification begins in the centre of all the bones, on the periosteum before mentioned. In this work we shall show only the form of the superior part of the skull; the base is too intricate, and has too little to do with the subject before us, to receive much attention.

DIFFICULTIES IN PRACTICAL PHRENOLOGY.

Frontal Sinus, which is more or less developed in adults, according to the predominance of the osseous and muscular temperament—but not in children.

Temporal Muscle, which extends itself upon the side of the head, covering several organs, rendering it at times difficult to decide upon their actual size.

Mastoid Process, situated at the base of the skull behind the ear; when large it prevents a correct estimate of the amount of brain in that region.

Some of the faculties are situated at the base of the brain, and their only development being downward, are manifested through the face and neck, rendering it very difficult, even to a close and accurate observer, to determine their size and activity.

There are other slighter difficulties arising from a want of a correct estimate of the temperament and their combined influence and healthy action, of a correct knowledge of the education, circumstances, habits, and hereditary influences of the person examined, although the experienced phrenologian can generally make due allowance.

These conditions render practical phrenology difficult but not impossible. They indicate the necessary care which must be taken if we would study character correctly. But in passing through a cabinet of skulls, we see in a hundred of them as great a variety of *form* and *size*, as we do in the forms and features of a hundred living persons who may accompany us.

DUPLICITY OF THE CEREBRAL ORGANS.

The brain is divided from the back to the front of it, by a cleft about two inches deep, separating the two hemispheres. These are of equal size, and are composed of the same elements, and contain similar organic parts. So that we have *two organs* of *each* faculty—one each side of the head—as we have *two eyes* for the sense of sight, or *two ears* for that of hearing. The student must not be misled by the marked figures, or by our plaster busts sold in the shops. These are designed to show the locality of the special faculties, as well as the several cranial regions.

Now as one eye or ear can be injured or destroyed without affecting the other, so also can *one* of the

mental organs be diseased or destroyed without destroying the other. This is a very important *fact* for the student. It explains those cases of cerebral disease, where no particular mental aberration is induced; and also it accounts for injuries of the brain where no mental faculty is deranged. We refer the reader to other works on Phrenology, where this subject is discussed at length.

CONDITIONS IN JUDGING OF THE MIND.

The *Size of the Brain*, other conditions being equal, is found to be the measure of the aggregate amount of the mental power; and the relative size of the several organs of an individual, indicates the proportional strength and energy of his corresponding faculties.

It should however be remembered, that the amount of one's mental power, depends even more upon these "other conditions," such as his organization, or the vigor of his constitution, the condition of his nutritive organs, the state of his health, his temperament, the amount of excitement under which his various faculties act, his education, habits, diet, &c., than upon the size of his brain alone. Accordingly, in consequence of different degrees of health, rest, fatigue, excitement, &c., the manifested *quantity* or *amount* of a man's mental power will vary twenty, forty, and even eighty per cent, whilst the *kind* or *quality* will differ little if any. Hence both in proving Phrenology, and also in applying its principles, the province of the phrenologist is to point out the *character* or *kind* of talents and mental power, rather than their precise *amount*—and yet, if he is informed as to these "other conditions," (and it is not only his right to know them, but preposterous in him to pronounce without such knowledge,) he can ascertain very nearly the amount, as well as the kind, of intellect and feeling.

The *Vital* or *Nutritive Temperament*, imparting vital power, gives fulness and health to the body; manufactures vitality; sustains and prolongs life; and re-supplies the brain and muscles with the animal energy exhausted by their action; giving restlessness of body, and love of air and exercise. The different vital organs, however, have their distinct influence, and to a certain extent modify the action of the others.

The osseous or bony structure of the body has much to do with the strength of the physical organization, it being the frame-work of the body; and as much depends upon the size and strength of the bones, their quality should therefore be recognized in developing character.

The *Muscular* or *Motive Temperament* is intimately connected with the osseous system, and gives strength, prominence to shape, with power and endurance of body and mind.

The *Mental* or *Nervous Temperament*, upon which the mind depends for manifestation, embracing the brain and nervous system, gives clearness, activity, and penetration of mind; intensity of feeling; love of study; and highly wrought susceptibilities: also, quickness, sprightliness of mind, brilliancy of talent, general smartness, and a wide awake turn of mind.

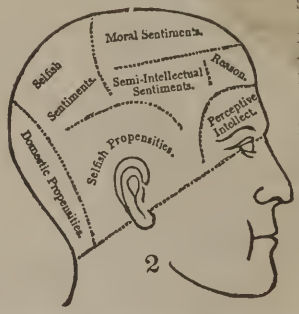
Tone and *energy* of mind depend upon the health and vigor of organization.

Excitability of mind, giving impressiveness, irregularity, and inconsistency of mental action, is connected with uneven and sharply developed organ[illegible], and a rapid circulation of the blood.

These several conditions of the body may be combined in various proportions, thus modifying [illegible]ital manifestations greatly. It requires much [illegible]e observation and discernment, to be able [illegible]cide with accuracy in all cases the effect of the combinations upon the operations of the mind.

CLASSIFICATION OF THE FACULTIES.

Fig. 5.



The first natural division of the mind is into *Intellect* and *Feeling*.—Intellect giving thought, reason, judgment, discernment, knowledge, memory, system and wit, is located in the frontal lobe of the brain, giving height, width, length, and prominence to the forehead.

The Feelings, giving impulse, executiveness, appetite, ambition, pride, will, sympathy, love, and sentiment, are located in the coronal, occipital, and basilar portions of the brain.

The Intellect may be subdivided into reason, memory, observation, and the senses. The Feelings, into social and domestic feelings, selfish propensities, selfish sentiments or aspiring group, perfective or semi-intellectual sentiments, and moral sentiments

EXPLANATION.—Each representation in the head is designed to show the qualities of mind in that region—not one organ alone, but a class of faculties similar in their nature; a family of them having relative functions to perform. For instance, Comparison is represented by an alchymist before his crucible, analyzing and comparing; Combativeness, by two boys contending; Alimentiveness, by two persons eating and drinking; Acquisitiveness, by a man counting his money; Causality, by Newton philosophizing upon the falling apple; Benevolence, by the good Samaritan; Sublimity, by the Niagara Falls, &c.

ARRANGEMENT, NUMBERING, AND DEFINITION OF THE FACULTIES.

The paging refers to Fowler's Phrenology, where will be found a full description.

Fig. 5.

DOMESTIC PROPENSITIES.—p. 46.

1. Amativeness.—The passion of love and attraction between the sexes as such; desire to caress and fondle. Abuse: Licentiousness and obscenity. Deficiency: Want of attention, love and regard to the opposite sex.—p. 56.

2. Philoprogenitiveness.—Parental love; regard for children, pets, and animals, and attention to their wants. Abuse: Spoiling children by caressing. Deficiency: Neglect of the young.—p. 61.

3. Adhesiveness.—Friendship; attachment; affection; desire for society, to congregate, to associate, and to entertain friends. Abuse: Too great fondness for company; indiscriminate connections. Deficiency: Neglect of friends and society.—p. 64.

4. Inhabitiveness.—Love of home; patriotism; attachment to the place where one lives, or has lived; desire to locate and remain in one place. Abuse: Want of patriotism; prejudice against other countries; excessive love of home. Deficiency: Continually roving.—p. 68.

A. Matrimony.—Desire to pair; to unite for life; and to be constantly in the society of, and to share with, the loved one. Abuse: Sacrifice of other more important considerations. Deficiency: Want of the conjugal feeling.

5. Concentrativeness.—Unity and continuity of thought and feeling; disposition to dwell upon one subject until it is completed. Abuse: Prolixity; tedious dwelling upon subjects; inability to change subjects of thought and feeling. Deficiency: Want of mental concentration.—p. 70.

SELFISH PROPENSITIES.—p. 46.

F. Vitativeness.—Love of life; desire to exist; dread of death. Abuse: Extreme tenacity of life; over-anxious about health; too great dread of sickness. Deficiency: Recklessness as to life and health; unnecessary exposures of health, and exhaustion of vital powers.

6. Combativeness.—Self-protection; defence; personal courage; resistance; boldness; resolution; the let-me-alone disposition. Abuse: Pugnacity; a quick, fiery, ungovernable temperament; a fault-finding, contentious disposition. Deficiency: Want of courage and disposition to contend for rights.—p. 75.

7. Destructiveness.—Executiveness; energy; indignation; hatred; retribution; and a destroying, pain-causing, exterminating disposition. Abuse: Rage; malice; revenge; premeditated cruelty; murder. Deficiency: Extreme gentleness.—p. 82.

8. Alimentiveness.—Appetite; desire for nutrition, and enjoyment of food and drink. Abuse: Gluttony; gormandizing; drunkenness; habits of indulging the appetite. Deficiency: Want of appetite.—p. 86.

9. Acquisitiveness.—Desire to acquire and possess money, property, &c.; to trade; to save and take care of property; the mine and thine feeling. Abuse: Avarice, theft, extreme selfishness. Deficiency: Profuseness; spending money without discretion.—p. 89.

10. Secretiveness.—Secresy; concealment, cunning; evasion; policy; management; ability and disposition to disguise and play the opossum Abuse: Hypocrisy; deceit; lying; double dealing. Deficiency: Want of tact; too great frankness.—p. 96.

SELFISH SENTIMENTS, OR ASPIRING GROUP.—p. 47.

11. CAUTIOUSNESS.—Sense of danger; precaution; solicitude; fear; apprehension; regard for present and future safety; dread of results. Abuse: Procrastination; irresolution; timidity; cowardice. Deficiency: Carelessness; heedlessness; recklessness.—p. 103.

12. APPROBATIVENESS.—Regard for character and reputation; ambition; affability; desire for popularity, fame and distinction. Abuse: Vanity; extravagantly decorating the person; foppishness; coquetry; extravagant desires to acquire notoriety. Deficiency: Indifference to public opinion, and disregard for appearances.—p. 107.

13. SELF-ESTEEM.—Self-respect; dignity; independence; love of liberty and power; self-reliance; desire to rule and command respect. Abuse: Pride; arrogance; egotism; an aristocratic, domineering, ruling spirit. Deficiency: Want of dignity, self-respect, and personal improvement.—p. 113.

14. FIRMNESS.—Will; decision; stability; perseverance; determination; fixedness of purpose, and unwillingness to yield or change; fortitude. Abuse: Obstinacy; wilfulness; a blind adherence to present opinions, in opposition to reason. Deficiency: Want of decision and stability of mind.—p. 119.

MORAL SENTIMENTS.—p. 48.

15. CONSCIENTIOUSNESS.—Sense of moral obligation; regard for duty; justice; integrity; right; penitence for sin. Abuse: Self-condemnation; excessive scrupulousness; useless remorse; making too little allowance for the faults and foibles of others. Deficiency: Unprincipled conduct; dishonesty.—p. 124.

E. CIRCUMSPECTION.—Discretion; consistency; uniform; balancing, regulating power, and desire to harmonize the character. Deficiency: Want of discretion in word and act.

16. HOPE.—Sense of immortality; of a future state; a looking for future results, and confidence in success and happiness. Abuse: Unreasonable hopes; extravagant plans with reference to the future; anticipations that cannot be realized; trusting to chance without using the proper means. Deficiency: Gloom; despondency; want of confidence in the future.—p. 136.

17. MARVELLOUSNESS.—Faith; belief in Divine Providence; sense of the omnipresence of God; of spiritual existence; wonder; surprise; love of the marvellous and new. Abuse: Belief in ghosts and witchcraft, and confiding too much in spiritual influences. Deficiency: Skepticism; rejection of common evidences.—p. 141.

18. VENERATION.—Worship of God; feeling of devotion and respect; regard for superiority, things sacred, authority, and antiquity. Abuse: Idolatry; superstition; worship of unworthy objects. Deficiency: Disregard for sacred things; disrespectful; irreligious.—p. 147.

19. BENEVOLENCE.—Kindness; humility; sympathy; pity; disinterestedness of feeling; munificence; desire to make others happy, and do good. Abuse: Giving alms to the vicious; so great sympathy and tenderness of feeling, as to be overcome by the sight of suffering; giving without discretion. Deficiency: Disregard of the wants, feelings, and happiness of others; living entirely for one's self.—p. 153.

PERFECTIVE, OR SEMI-INTELLECTUAL SENTIMENTS.—p. 48.

20. CONSTRUCTIVENESS.—Contrivance; skill; ingenuity; desire to use tools and understand machinery; manual dexterity. Abuse: Wasting time and money to try experiments; getting out useless patents; trying to invent perpetual motion. Deficiency: Want of contrivance, tact and skill in the use of tools, or manual dexterity.—p. 160.

21. IDEALITY.—Refinement; delicacy of feeling, taste; love of perfection in nature, art, and composition; ecstacy. Abuse: Ideal reveries; sickly sentimentalism; extravagant love of romance, poetry, the theatre and imagery, and a disgust for the common affairs and duties of life. Deficiency: Want of taste, refinement, and delicacy of feeling, and regard for the arts and improvements.—p. 165.

B. SUBLIMITY.—Sense of the vast, grand, sublime, extravagant, terrific, endless, the wild romantic in nature, art and composition, particularly natural scenery. Abuse: Extravagant representations; excessive fondness for natural scenery. Deficiency Disregard for the sublimities of nature and art.—p. 249.

22. IMITATION.—Power of imitating, copying, and representing; versatility of action; doing as others do; describe and act another's part. Abuse: Mimicry; copying the faults of others; servile imitation; taking pattern after others at the expense of originality. Deficiency; Want of the ability to conform, and of proper regard for the manners and customs of society.—p. 169.

23. Mirthfulness.—Sense of the absurd and ridiculous; ability to joke, make fun, and ridicule; gaiety; levity; playfulness; humor. Abuse: Making sport of serious and important things; ridiculing truth; making fun of the infirmities and misfortunes of others. Deficiency: Tendency to too great gravity, and neglect of sport and amusement; want of the power to condense and present ideas agreeably.—p. 172.

INTELLECTUAL FACULTIES.—p. 49.

EXTERNAL SENSES.

Sensation: Light: Hearing: Taste: Smell.

OBSERVING AND KNOWING FACULTIES.—p. 50.

24. Individuality.—Observation of things, and power to examine; to identify individual objects; to be an eye-witness; curiosity.—p. 183.

25. Form.—Recognition of shape, likeness, or outline; memory of countenance and configuration; ability to commit to memory.—p. 186.

26. Size.—Perception of bulk, magnitude, and proportion; ability to judge of length, breadth, height, angles, perpendiculars, and distances.—p. 190.

27. Weight.—Sense of gravity, and power to apply its principles to machinery and muscular motion; shooting; balancing; walking on ice, &c.—p. 192.

28. Color.—Sense of colors, their different shades, and harmony in their arrangement in nature and painting; delight in seeing them.—p. 195.

29. Order.—Arrangement; system; neatness; method; desire for convenience and method, and economy in business operations.—p. 198.

30. Calculation.—Perception of numbers and their relations; numerical computation; ability to reckon figures in the head.—p. 202.

31. Locality.—Memory of place, location, direction; where we have seen persons and things; the geographical faculty.—p. 205.

32. Eventuality.—Sense of active events; love of experiments; desire for knowledge and information; fondness for narrations of occurrences.—p. 209.

33. Time.—Knowledge of chronology; of the duration and lapse of time; memory of when, and how long; equality in step, and the beat in music.—p. 214.

34. Tune.—Perception of sound, melody, and proper emphasis in reading, speaking, or singing; ability to compose music.—p. 217.

35. Language.—Ability to talk; to communicate ideas; to use appropriate language; versatility of expression; memory of words.—p. 222.

REFLECTIVE OR REASONING INTELLECT.—p. 51.

36. Causality.—Perception of the causes of things; the why and wherefore; power of abstract thought; penetration; planning; originality.—p. 231.

37. Comparison.—Sense of resemblance; ability to analyze, classify, compare, infer; critical acumen; inductive reason.—p. 239.

C. Adaptation of causes to their effects; intuitive perception of results; power to perfect and apply an argument; ability to so act and speak as to accomplish a desired end.—p. 248.

D. Capacity to judge of the true motives, characters, and intentions of others, aside from their actions; perception of thoughts and desires unexpressed; the faculty of like and dislike.—p. 247.

MEASURMENTS IN INCHES AND TENTHS.

Circumference around Philoprogenitiveness and Individuality.

Occipital Spinalis to Individual. over Firmness.

Ear to ear over Firmness.

Philoprogenitiveness to Individuality.

Ear to Individuality.

Ear to Comparison.

Ear to Firmness.

Ear to Self-Esteem.

Ear to Philoprogenitiveness.

Destructiveness to Destructiveness.

Cautiousness to Cautiousness.

Acquisitiveness to Acquisitiveness.

Ideality to Ideality.

Constructiveness to Constructiveness.

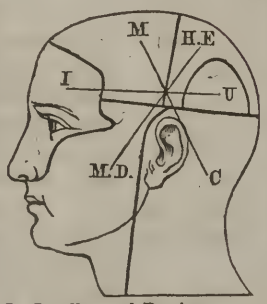
Self-Esteem to Individuality.

Philoprogenitiveness to Benevolence.

BUCHANAN'S SYSTEM OF NEUROLOGY.

CATALOGUE OF PHRENOLOGICAL FACULTIES RECOGNIZED BY NEUROLOGY.

NEUROLOGY is the *whole science of man*, viewed as dependent upon the brain and nervous system. This science, as now taught, is exclusively of American origin. It originated in Dr. Buchanan's discovery of the functions of the brain, (by exciting the cerebral organs in the natural state,) which was published in the spring of 1841. This discovery has been recognized by the most eminent Phrenologists. It gives us an enlarged system of Phrenology as well as Physiology, and shows that the organs are arranged on the principle of exact antagonism to each other. The antagonistic regions are arranged in opposite columns in the following list.



I Intellectual Region
U—Unintellectual Region.
M—Moral Region.
C—Criminal Region.
H. E—Healthy and Energetic Region.
M. D—Morbid and Debilitating Region.

Neurology does not recognize a specific number of organs, but considers the divisions a mere matter of convenience for the study of the subject. It recognizes an almost unlimited divisibility of the brain. It teaches that all the physiological faculties of man may be controlled through the brain, to which it ascribes an extensive system of physiological powers. These are not contained in the following list. It teaches also that every organ or region of the brain has a corresponding portion of the body with which it is most intimately associated. The diagram of the corporeal regions corresponds to the diagram of the head.

INTELLECTUAL REGION.		UNINTELLECTUAL.			
Perceptive Powers.	Consciousness	Sleep, unconsciousness, insensibility, helplessness, and total absence of mind.	*Recollective Powers.*	Memory	Imbecility and ignorance
	Sensibility			Present Memory	
	Touch			Early Memory	
	Taste			Historical or General Memory	
	Smell			Time	
	Sense of Force		*Reflective and Combining Powers.*	Intuition	Stupidity and folly
	Hearing			Foresight	
	Light			Sagacity	
	Shade			Judgment	
	Form			Wit	Confusion
	Size			Reason	
	Distance			Ingenuity	Barbarism
	Weight			Scheming	
	Color			Imagination	
	Understanding, or perception of phenomena			Spirituality and Spectral Illusion	

Reflect. and Comb. Powers.

Ideality
Dreaming and Optic Illusion
Invention
System
Order
Calculation
Music
Language

MORAL REGION.	CRIMINAL REGION.
Integrity or Conscientiousness	Baseness
Love	Hatred
Humanity	Cruelty
Hope	Despair, Suicide
Philanthropy	Felony
Patience	Instability
Religion	Profanity, or Profligacy
Benevolence, Sympathy, Devotedness	Selfishness
Liberality	Avarice
Faith	Jealousy, Suspicion
Sincerity	Deceit
Expression	Secretiveness
Mirthfulness	Moroseness, Sadness
Pliability	Stubbornness
Imitation	Opposition, or Contention
Politeness	Rudeness
Friendship	Hostility, or Malice
Admiration	Censoriousness, or Slander
Marvellousness, or Belief	Infidelity
Purity	Grossness
Modesty and Reverence	Vanity, Arrogance
Sublimity	Vulgarity
Patriotism	Turbulence
Tranquillity	Restlessness
Chastity	Licentiousness

REGION OF POWER AND HEALTH.	REGION OF DEBILITY AND DISEASE.
Firmness and Decision	Irresolution, Indecision
Courage, Intrepidity	Fear and Cowardice
Fortitude and Indifference	Despondency, and Anxiety
Perseverance	Fickleness
Hardihood	Sensitiveness, or sense of pain, Tenderness
Industry	Indolence
Energy	Relaxation, or Weakness
Temperance	Alimentiveness
Health	Disease
Playfulness	Sullenness
Vigilance	Somnolence
Manliness	Childishness
Sanity	Insanity and Fatuity
Restraint	Conductor Organs
Cautiousness	Rashness, Carelessness
Acquisitiveness	Watchfulness
Coldness	Ardor or Heat
Adhesiveness and Love of Approbation	Aversion or Repulsiveness
Ambition and Love of Power	Humility
Pride	Servility
Self-Esteem	Diffidence

Mortality	Vitality
Nutrition	Atrophy

We insert the above remarks and table made out by Dr. Buchanan, not because we are convinced as to the correctness of all his location and arrangement of the faculties, nor are we certain with regard to all the organs he thinks he has discovered—but that we may have it before us to aid in making observations and experiments.

L. N. F.

TABLE OF ORGANS, FUNCTIONS, AND CLASSIFICATIONS FOR MARKING.

Size of the Brain
Strength of Nervous System
Strength of Motive System, includ. bones and muscles.
Strength of Vital System
Heart
Lungs
Stomach
Evenness of Brain
Evenness of Organization
Mental Strength
Mental Activity
Mental Excitability
Physical Strength
Physical Activity
Physical Excitability

DOMESTIC AND SOCIAL FEELINGS.
Amativeness
Love of Pets
Parental Love
Filial Love
Conjugal Love
Adhesiveness
Friendship
Love of Home
Patriotism

SELFISH PROPENSITIES.
Appetite
Bibativeness
Acquisitiveness
Economy
Destructiveness
Executiveness
Retribution
Combativeness
Courage
Secretiveness
Cunning
Evasion
Cautiousness
Fear
Restraint

SELFISH SENT. or ASPIRING GROUP.
Continuity
Desire to Command
Self-Esteem
Pride
Ambition
Love of Praise
Display
Firmness
Perseverance
Will

MORAL SENTIMENTS.
Conscientiousness
Justice
Integrity
Circumspection
Industry
Hope
Enjoyment
Sense of Immortality
Veneration
Worship
Deference
Benevolence
Sympathy
Marvellousness
Faith
Spirituality

PERFECTING SENTIMENTS.
Sublimity
Love of Scenery
Sense of Refinement
Sense of Perfection
Imagination
Love of Poetry
Imitation
Pliability
Vivacity
Playfulness
Agreeableness

INTELLECTUAL FACULTIES.
REASONING ORGANS.
Comparison
Inductiveness
Intuitiveness
Causality
Planning
Wit
Invention
Ingenuity
Tune

ORGANS OF RECOLLECTION.
Memory of present Events
Memory of past Events
Time

PERCEPTIVE & KNOW. FACULTIES.
Observation
Form
Size
Place
Weight
Color
Calculation
Language
Communicativeness
Memory of Names
Light
Consciousness
Order

EXTERNAL SENSES.
Hearing, Taste, Smell, Sight, Sensation

COMBINATIONS OF THE CLASSES OF FACULTIES.

The back part of the head, called *occipital*, is exclusively occupied by the organs of the propensities and selfish sentiments: the remaining portion is called *frontal*, and is devoted to the organs of the sentiments and the intellect. The lower portion of the head is called *basilar*, and the portion above it, *coronal;* the former being allotted to the organs of the selfish propensities and perceptive faculties, which constitute the principal faculties possessed by animals; and the latter, to those of the sentiments and reasoning faculties.

The influence of the various combinations of faculties upon the character, constitutes one of the most important features of Phrenology; and in nothing is this influence more manifest, than in those more general combinations of the various *classes* of faculties already mentioned. One in whom the occipital region, (or the organs of the propensities and propelling powers,) is much larger than the frontal region, will have proportionally more of feeling than reason; of passion, than intellect; of propelling, than directing, power; of efficiency, than depth and strength of intellect; of mental sail, than ballast; of zeal, and energy, and action, than judgment; of the animal, than of the intellectual and moral, qualities: but when the occipital portion is smaller than the frontal, the character will be directly the opposite.

One in whom the basilar region greatly predominates over the coronal, will possess great force and efficiency of character; a ready talent for business and study; and strong passions applied to selfish purposes, but accompanied with less morality and elevation of character and feeling; less depth of intellect, with less of the moral, religious, and human sentiments; and yet, with full Comparison and Causality, may be capable of conducting and effecting important operations. This portion of the brain is generally large in men who distinguish themselves in the world.

One who possesses a much greater development of the moral and intellectual organs, than of the propensities, will have goodness, with less greatness or force of character; morality and virtue, joined with want of impetus, if not of efficiency; will have fine talents, and a love for moral and intellectual pursuits, accompanied with so much modesty and dependence, if not actual tameness, of character, that he will not be likely to rise in the world, unless pushed forward by others, but may then distinguish himself; will be amiable and sentimental, if not eminently pious, yet effect but little. This organization is but poorly adapted to the exigencies of the nineteenth century.

One having large or very large organs of the propensities and of the religious sentiments, and reasoning faculties only moderate or full, may struggle hard against the current of his propensities, yet will be liable to be often overcome by it; may endeavor to live a virtuous, christian life, yet will be sometimes guilty of gross inconsistencies, and apt to take contracted views of religious subjects, and indulge alternately, both classes of organs; but, with the moral and reasoning organs equally large, will be obliged to struggle hard, yet will generally struggle successfully, against "his easily besetting sins;" and, in general, be consistent in his religious belief and practice.

One having the propensities well developed, with *very large* moral and intellectual organs, will combine great strength of mind with great energy of character, directed by the human sentiments, and applied to the advancement of moral and benevolent objects, and be a talented and useful member of society, yet have many faults.

One with the propensities and the intellectual organs large or very large, and the moral deficient, will combine great power and energy of mind with great depravity of character, and never lack means by which to gratify his selfish passions.

One having some of each class of organs large or very large, will present seemingly contradictory phases of character; will often do what he afterwards regrets, and be subject to a constant and severe "warfare between the flesh and the spirit."

One having the perceptive organs generally large or very large, and the reasoning organs only full, will have a mind well stored with facts, and a desire to see and know; a thirst for general information, and a facility in acquiring it; an ability to attend to details, and a popular, practical, business talent, but will lack depth, judgment, originality and penetration of mind; may execute well, but cannot adapt means to ends, nor superintend complicated operations: may possess versatility of talent, be a good scholar, and pass for a man of talents and learning, yet will not think profoundly, nor readily comprehend first principles, nor bear sounding.

One with the reflecting organs large or very large, and the perceptive only moderate or small, or with

the upper portion of the forehead much larger than the lower, will think more than he observes or communicates; will have much more to do with *ideas* than with *facts;* with *fundamental principles* and the *general bearing* of things, than with their details and minutiæ; with the abstract relations, than with the qualities, of things; with the analytical and demonstrative sciences, than with the natural; with thoughts than words; may have great strength, shrewdness, and penetration of intellect, and be a deep and profound reasoner, but will lack versatility of talent, and be unable to employ his powers to good advantage, or show what he is, except in a certain sphere; yet will wear well, have a fund of important ideas and excellent judgment, and shine in proportion as he is tried.

One having the perceptive and reasoning organs both large or very large, and a large and active brain, will have a universal talent, and a mind well balanced and well furnished with both facts and principles; will be a *general* scholar, and, with a respectable development of the propensities, possess a decidedly superior intellect, and be capable of rising to *eminence;* will not only possess talents of a very high order, but also be able to use them to the best advantage, and both devise and execute projects, and succeed in whatever he undertakes, even when most of those around him fail.

One with an even head, in which all the parts are respectably developed, will have few prominent traits of character, and few excesses or deficiencies; will do a fair business, take his character from surrounding circumstances, and pass quietly through life; but, if the brain is large and very active, and external circumstances are favorable, he will be a universal genius—great in every thing, and without any weak points of character, and capable of swaying a general and a commanding influence.

One with an uneven and peculiar head, will possess a *sui generis* character; will be notorious for his peculiarities of talents and disposition; for his excesses and deficiencies; his strong and weak points; will often present opposite phases of character; cut a bold and commanding figure wherever he moves; and often effect something important.

The combined action of the several organs, has, also, a very important influence upon the character and the mental manifestations, particularly in directing them. Self-Esteem large or very large, for example, combined with still larger moral and reasoning organs, and with smaller propensities, imparts a dignity, manliness, nobleness, elevation, and high-mindedness, which scorn every thing mean, low, and degrading, than which no trait of character is more useful or commendable: while the same degree of Self-Esteem, joined with weaker moral and reasoning faculties, and stronger selfish propensities, makes its possessor proud, conceited, haughty, domineering, forward, impertinent, and most disagreeable. The same principle applies to Amativeness, Combativeness, Destructiveness, Secretiveness, Firmness, Approbativeness, &c.; and, in determining character, is as important, at least, as any other.

The larger organs control and direct the smaller ones, and also give the stamp and direction to the whole character, while the smaller organs, in proportion to their strength, modify the action of the larger. Thus, one having Combativeness and Destructiveness large, with large or very large Self-Esteem, will employ the former to avenge personal injuries, promote selfish interests, domineer over others, &c.; but, with Self-Esteem only moderate or full, and Benevolence and Conscientiousness large, will seldom resent *personal* injuries, yet will be very spirited in maintaining the cause of justice, truth, and humanity; in defending suffering innocence, punishing the aggressor, driving forward moral and philanthropic causes, &c.; with large or very large Acquisitiveness, will employ these organs in defending his property, and in prosecuting, with energy, his money-making projects; with large or very large intellectual organs, in the vigorous pursuit of intellectual acquirements, in spirited debate, or fearless declaration of opinion; with moderate Self-Esteem and large or very large Adhesiveness and Benevolence, in defence of friends, while he himself patiently endures oppression, &c. The combinations of the phrenological faculties, are almost innumerable, especially when taken in connection with the varieties of temperament, education, external circumstances, habit, &c. of different individuals—sufficient, at least, to produce that endless diversity and ever-changing variety which exist in the manifestations of the mind. Hence, here is opened the most extensive field imaginable for philosophical research—a field embracing the whole range of the mental phenomena, and also every thing pertaining to human nature.

PROOFS OF PHRENOLOGY.

The truth of Phrenology is demonstrated chiefly by a world of *physical facts*. The phrenological phenomena are uniform, throughout the whole human family, and throughout the whole animal kingdom. The whole world is challenged not only to produce a single important exception, but also to examine the *facts* in the case. This uniformity proves the existence of certain phrenological laws

which govern these phenomena. Phrenology, then, is consistent in theory, and susceptible of *physical demonstration*, by an appeal to *nature*, and to *facts*. Let it be judged at this tribunal alone, and stand or fall accordingly. It boldly challenges the most scrutinizing examination. Those who question its truth, must disprove the above proposition, and also account for the facts which support Phrenology on other than phrenological principles. The following are some of the "world of facts" which demonstrate the truth of Phrenology. In the human head there is a large development of the coronal and frontal portions of the head, or of the moral and intellectual organs, while in the animal brain this portion is almost entirely wanting, leaving scarce the least traces of these organs. This corresponds exactly with the mental qualities of the two classes of beings.

In the European head there is a much greater endowment of these organs than among any other race. Franklin, Locke, Bacon, Webster, and all powerful and profound thinkers, and all deep, original reasoners, without one exception, possess truly *immense* Comparison and Causality; men of ordinary minds, a respectable development of them; the American Indians, Hindoos, Chinese, &c., an inferior development; the African, still less, and all the lower order of animals, none, or next to none at all. The monkey possesses immense Philoprogenitiveness and Individuality, large Amativeness, Combativeness, Secretiveness, &c., but no Language, Comparison, or Causality, which exactly corresponds with the character of that animal. The crow has immense Cautiousness, very large Secretiveness, and large Combativeness, Destructiveness, Individuality, &c; the fox, cat, and all animals which employ secrecy in catching their prey, possess very large Secretiveness, and large Combativeness, Destructiveness, and Cautiousness; the tiger, lion, leopard, dog, cat, fox, wolf, hawk, eagle, and all those animals of this class, which destroy other animals, and live on their flesh, possess, without one individual exception, immense Destructiveness, and large Combativeness, while the sheep, calf, deer, dove, robin, and all those animals which eat no flesh, and are harmless in their nature, have scarce the least Combativeness or Destructiveness; the dog has very large Locality, and accordingly can chase the deer through the forest for successive days, making almost innumerable turnings and windings, and yet know which way home is. These facts might be multiplied ad infinitum, and coincidences added to any extent, between the talents of individuals and their phrenological developments.

UTILITY OF PHRENOLOGY AND PHYSIOLOGY.

Physiology makes us acquainted with all the functions of the body, their healthy state of action, how to keep them so, and the cause of their derangement; also, the laws of hereditary influence, the transmission of qualities from parents to children, and the necessity of obeying all the laws connected with our physical existence, in order to secure three important designs of our creation, which are, *life*, *health*, and *happiness*.

Phrenology unfolds to us the true nature and elements of the mind, their adaptation to the various conditions, relations, and wants of man.

It furnishes us the data by means of which we may become acquainted with ourselves and others.

It enables us to know the true function of all the faculties of the mind, and what kind of action and exercise they need.

It lays the foundation for a correct system of education. Guided by it, the minds of children will receive their true bias, and be educated with reference to their real natural powers of mind, so as to balance and perfect the character; as well as to "train up the child in the way he should go."

It furnishes us a true definition of virtue and vice.

It gives us a true system of mental philosophy which will harmonize with a true system of moral philosophy, and both combined will set before us the whole duty and obligations of man to his fellow man and to his Maker—thus furnishing to him a system of religion harmonizing with the principles laid down in the Bible, upon which he can rely with confidence.

It explains the cause of the great versatility of character, talent, opinion, faith, and enjoyment among men.

It enables us to make proper allowances for others, and disposes us to have the right kind of charity for those who differ from us.

A correct system of *Law*, *Government*, and *Punishment*, can be based upon no other foundation than that of Phrenology.

It informs us that *law* should be adapted to the *mind*, and not *mind* to *law*; that *government* should exist for the good of all, and not for a few; that *punishment* should be inflicted only for the good and restoration of the offender, and not to gratify a revengeful feeling of the punisher.

It will enable us to understand about how far a man with a certain mental organization can be trusted, and to what kind of temptations he will be most liable to yield, and what are his besetting sins.

It enables us to place ourselves and our children

in those situations in life where we can develope our talents to the best advantage, be the most happy, and do the most good.

PHRENOLOGY AND PHYSIOLOGY UNITED, make us acquainted with the true relationship of body and mind, and the adaptation of the one to the other, that the one sympathizes with, and is in the same state as the other, to a great extent, because the one depends upon the other.

They make us acquainted with all the laws which constitute life, health, and happiness, as connected with our present existence.

They enable us to use and direct the energies of the body and mind harmoniously, so as to gratify both at the same time, and thus to augment happiness.

They furnish us a correct system of exercise and dietetics, and teach us how to cure and avoid insanity.

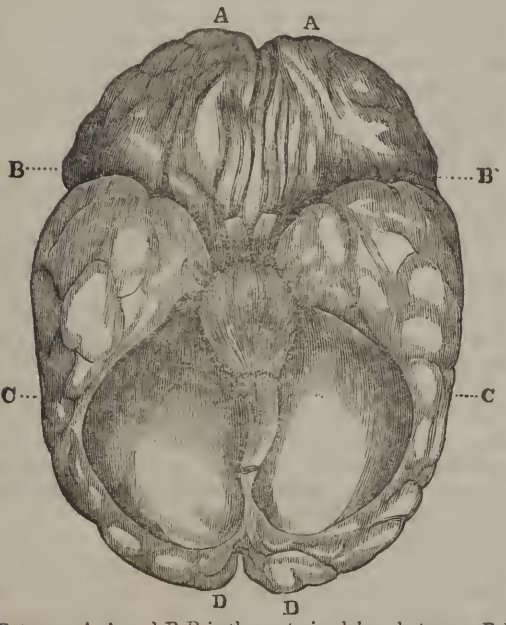
A knowledge of the two is very useful in enabling persons to form proper partnerships, and in employing men and domestics who will be adapted to the parties concerned.

Lastly, a thorough knowledge of the two sciences combined, is of vital importance in enabling us to select suitable companions for life, where there will be a proper adaptation of each to the other, and the result of the union be favorable to posterity.

EXPLANATION OF THE CUTS.

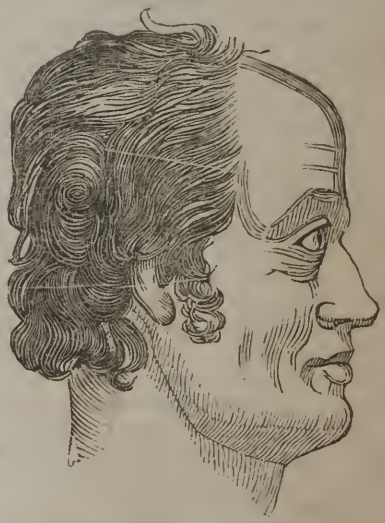
The following Cuts are a correct representation of the likenesses, and outlines of the persons whom they indicate, most of them being taken with care from casts of the head; and so far as we have been able to ascertain, there is a perfect correspondence between the developments of their brain, their physiognomy, and their known characters. Particular reference is not made to the location of the organs specified of each individual, but by referring to the Cuts showing the classification and location of the organs, each reader will be able to make his own observations.

BASE OF THE BRAIN.



Between A A and B B is the anterior lobe; between B B and C C is the middle lobe; between C C and D D is the posterior lobe

DR. GALL.

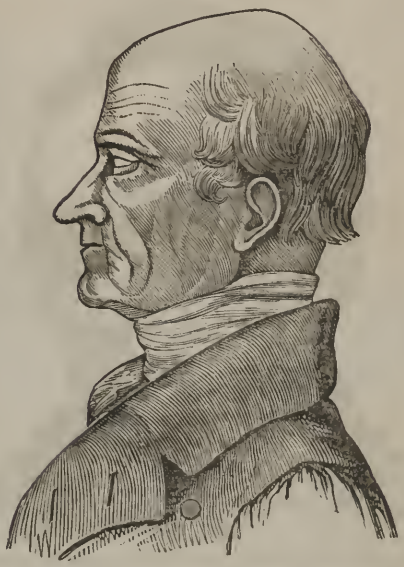


Very large Firmness, Conscientiousness, Causality, and Comparison, with a heavy base to his brain, giving strong powers of will, moral courage, originality and clearness of thought, and energy of character.

SPURZHEIM.

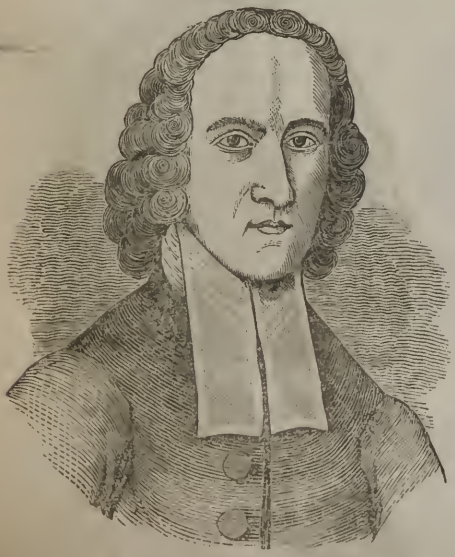
A well balanced temperament, large brain, very strong perceptive intellect, Firmness, and Approbativeness.

DR. C. CALDWELL



A most powerful temperament and constitution—very large and active brain—very large Firmness, Self-Esteem, Approbativeness, and reasoning powers.

PRES. EDWARDS.

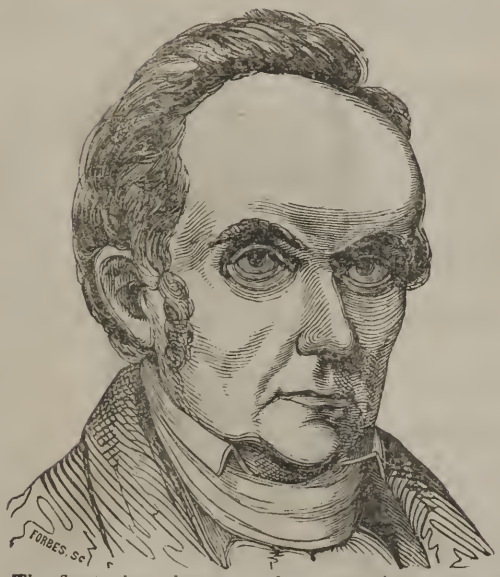


Large reasoning, and very large moral organs, with a temperament most favorable to their exercise.

HENRY CLAY.

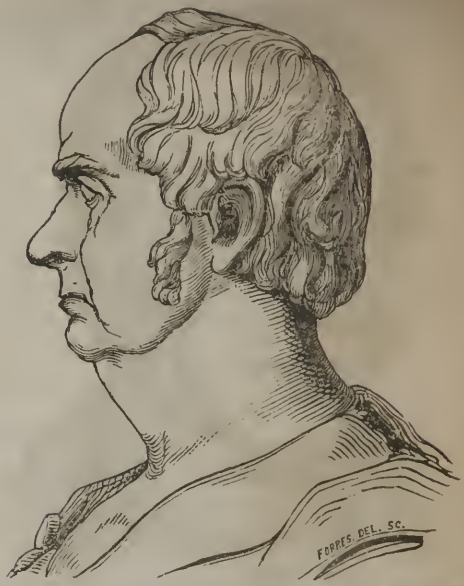
Very strong practical talents, with ambition, caution, courage, attachment, and kindness.

DANIEL WEBSTER.



The front view shows very large reasoning powers, with less observation—large Language, small Tune, Constructive ness, and Acquisitiveness.

DANIEL WEBSTER.

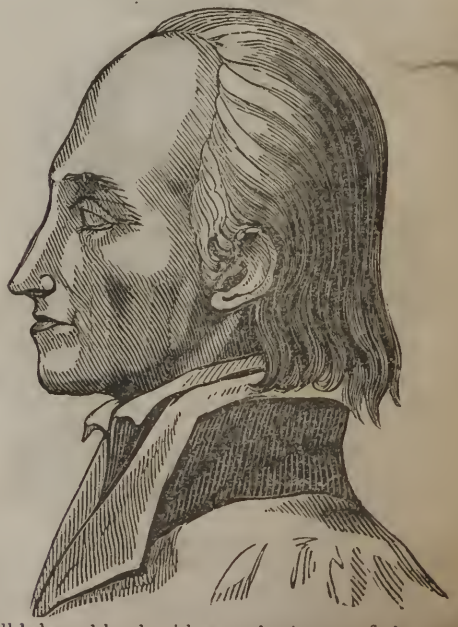


The side view shows very large Amativeness, Adhesive ness, Alimentiveness, and Benevolence, with less Self-Es teem, Firmness, and Conscientiousness.

WASHINGTON IRVING

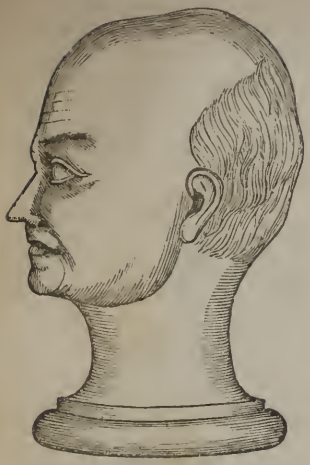
A well balanced head, with a predominance of Ideality, Sublimity, Language, Individuality, and Comparison.

FATHER OBERLIN.



A well balanced head, with a predominance of the moral organs, practical intellect, and domestic feelings.

J. Q. ADAMS.

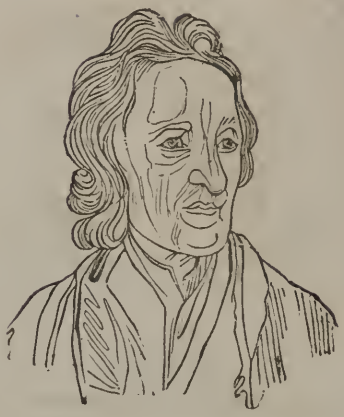


Very large Firmness, Conscientiousness, Approbativeness, and Memory of Statistics.

CHAUCER.

Very strong reasoning organs, Language, imagination, and poetical talent

JOHN LOCKE.



Very strong reasoning organs, large Language, and weak imagination and poetical talent.

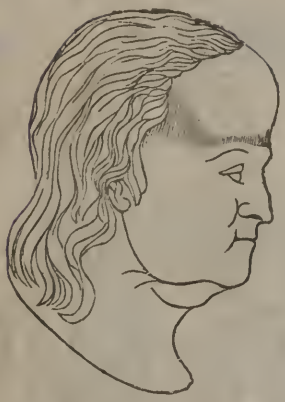
JOHN ORDENAUX

Remarkable for courage and presence of mind; very large Firmness, Self-Esteem, Approbativeness and Combativeness.

VANDOVA—The Fegee Chief and Cannibal.

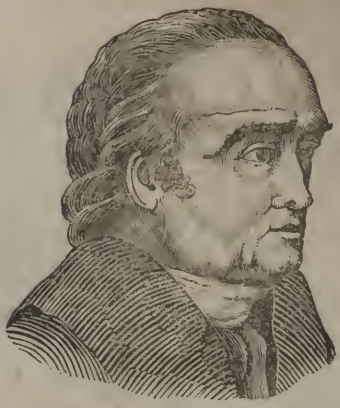
Very great muscular temperament, very large Self-Esteem, Approbativeness, Firmness, Individuality, large Eventuality, Comparison, Combativeness, and social feelings, with small Constructiveness, Ideality, Tune, and Wit.

FRANKLIN



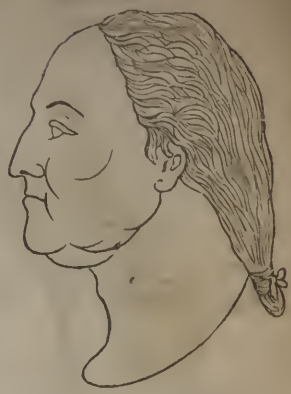
Very large Causality, Comparison, Constructiveness, and Order.

HERSCHELL



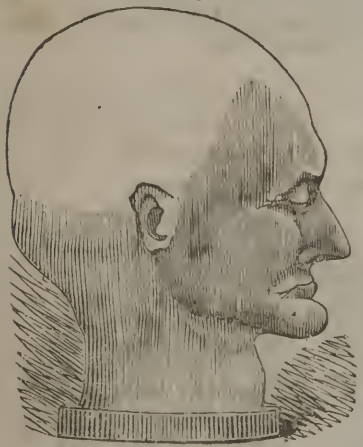
Large reasoning, with very large perceptive faculties

WASHINGTON



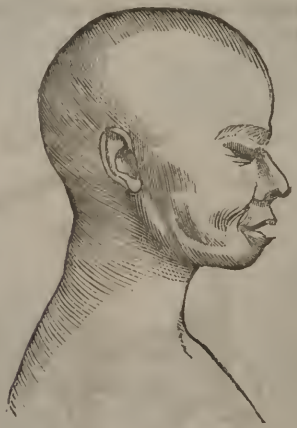
Very large Firm., Self-Esteem, Conscien. Combat. and perceptive intellect.

AARON BURR.



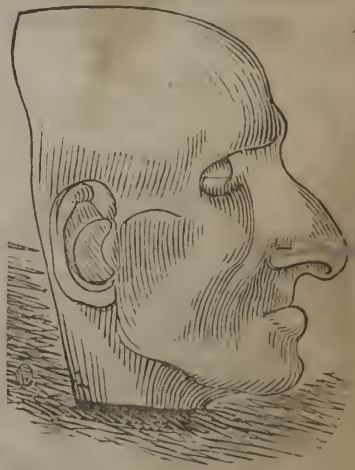
Very large Amativeness, Self-Esteem, Firmness, and perceptive intellect.

EUSTACHE



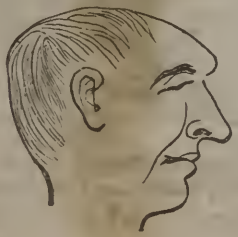
Very large Benevolence and Affection, large moral organs and intellect.

CANOVA.

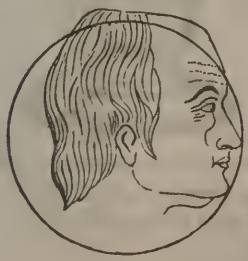


Very large intellectual powers, and large brain.

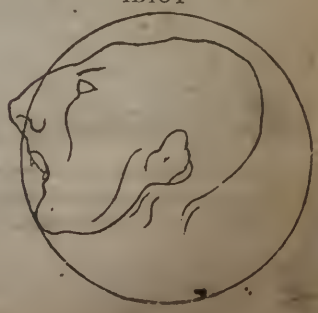
JAQUES—Committed suicide

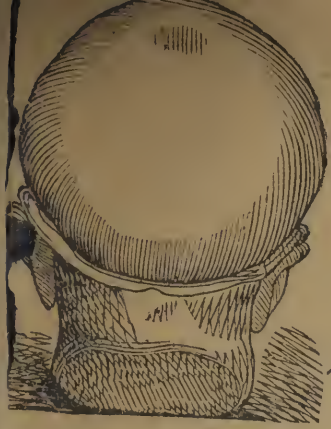


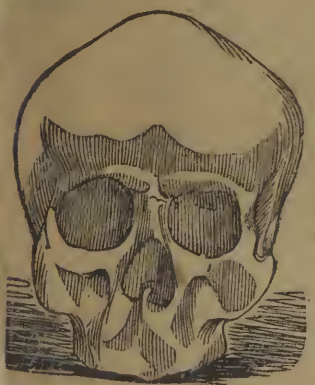
GALL.



IDIOT







Mrs. Gotfred.—Very large ... Destructiveness, Acquisi... Secretiveness, with small ...ess and Benevolence. ...male.—Very large Ama... Firmness, and small Be...

...A.—Very large Venera... ...iousness, small Hope.

No. 4. McDonald Clark.—Very large Causality, Comparison, Wit, Ideality, and Sublimity, and small perceptive intellect.

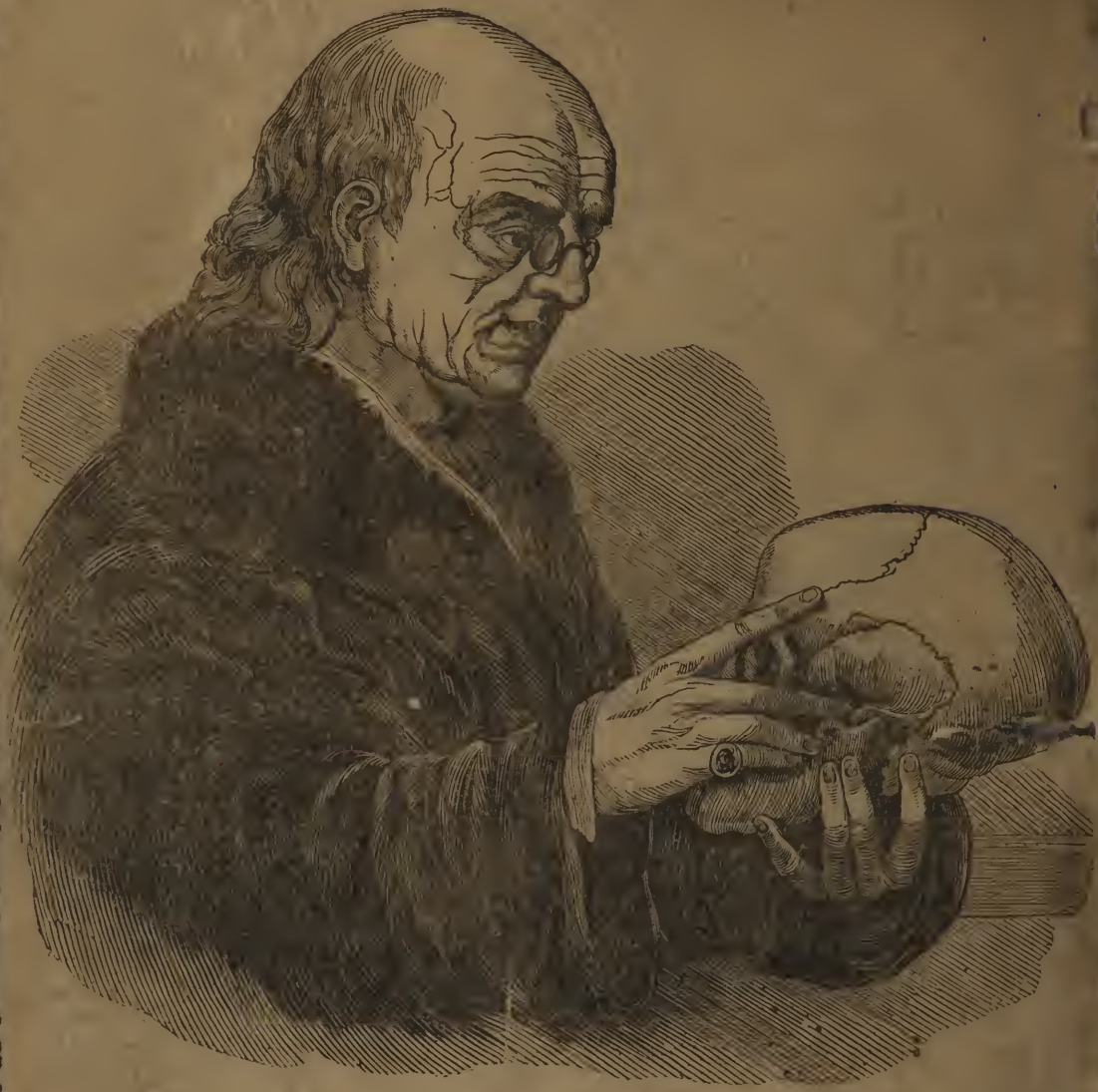
No. 5. A perfect Female head, showing a good outline of the head, excepting Amativeness is small.

No. 6. Hewlett.—Very large Self-Esteem, and very active temperament.

No. 7. Elihu Burritt.—Very strong perceptive intellect, less reason and imagination.

No. 8. Aaron Burr.—Very large Amativeness, Self-Esteem, and Firmness, large Combativeness and Secretiveness, with smaller Cautiousness and Conscientiousness.

No. 9. An Idiot.



" Your skull is a more correct index to your character, than the pen of a ready writer."

THE PHRE-